

THE
VERTVOVS
DAUGHTER.

A Sermon Preached at Saint
Maries in Warwick, at the Funerall of
the most vertuous and truely religious yong
Gentlewoman, Mistris *Cicely Puckering*,
Daughter and Co. heire to the right Worshipp-
full, Sir *Thomas Puckering*, Knight and
Baronet, April, the 19th. 1636.

BY
JOHN BRYAN, Parson of *Barford*.

PSALM. 8. 2.
*Out of the mouthes of Babes and Sucklings
hast thou ordained strength.*



LONDON,
Printed by E. G. for *Lawrence Chapman*, and
are to be sold at his shop in Holborne,
Chancery lane end. 1640.

1012

776,08



To the Right Worshipfull,
Sir THOMAS PVCKERING, Knight
and Baronet, and to his vertuous and religious
Lady, increase of all saving graces here, and everla-
sting peace and rest in heaven.



His Sermon preached at the funerall of
your dearest childe, (who was a grati-
ous Saint on earth, and is now a glori-
ous one in heaven) I doe humbly dedicate
to you both; it being yours by all manner
of right, and the best Present I am able
to present your Worships with. My poore paines taken
herein, I heartily acknowledge to deserve neither yours,
nor the acceptance of any that are judicious; but the
speeches which proceeded from the heavenly mouth of your
blessed Daughter, which are here related, deserve in the
iudgement of wise and good men, to be written in letters of
Gold, and to be knowne and read of all men, being full of
life and power to quicken the dullest soule to a love and li-
king of the wayes of godlinesse.

The desire to heare this Sermon preached, was great,
and generall, as appeared by the great confluence of people
out of Towne and Countrey; neither is it doubted, but that
some good was then wrought upon many souls.

And the desire to have it published, is greater and more
generall, there being hope conceived that much glory may
be brought to God, and much edification to men, by consi-
dering the worke of God upon so tender yeares.

The Epistle Dedicatory.

Your Worships have much honoured God and your selves, by bearing so great a triall with such admirable patience and comfort. What remaineth, but that you alwayes set before your eyes this matchlesse patterne which proceeded from your owne bowels, for your imitation; that as you were instruments to give her a temporall life, so she (though dead, yet speaking) may be an happy instrument, though not to give, yet to increase and maintaine the life of grace and consolation in your soules.

You have begunne to cleave to Christ with firme decree and full purpose of heart; and the world observeth, that you are already rich gainers by this great losse. Goe on I beseech you, and grow daily in the exemplary practise of a really religious life, being fully assured, that he whose glory you seeke, and whose yoke you beare, will in due time make up this breach, and recompence this losse, if not in the same kinde, (which I pray and hope) yet in some other, which shall be most for his glory, and your comfort in the end.

Neither is there cause that you should overmuch lament the losse of this one childe, seeing God hath blessed you with many children, though but one living, (upon whom, God Almighty double his blessings) For (to omit many, whose parents in effect you are) may I not call those sixe poore children, in Warwicke, for whom you have provided honest and profitable trades and callings, every seven yeares successively to the worlds end, (of whose death there is no feare while the common wealth and lawes continue in life) your children?

But fearing, lest I should exceed the bounds of an Epistle desiring your favourable acceptance of this poore expression of my thankfull minde for your many favours, I humbly take my leave, and rest

Your Worships much obliged, and in
the Lord ever to be commanded,

John Bryan.



The Vertuous Daughter.

PROV. 31 29.

*Many daughters have done vertuously,
but thou excellest them all.*



His Chapter spends it selfe for the most part in the description and commendation of a vertuous woman. The exordium or beginning of the encomium, is in the tenth verse; *Who can finde a vertuous woman? for her price is farre above rubies.* The conclusion of it is in the four last verses, whereof my Text is one.

Wherein the holy Ghost giveth her (as we see) a most ample testimony and commendation by way of comparison, for hee compareth her not with a vicious one (whom it is no great grace to surpasse) but with the vertuous, nor with one onely, but with many: all which (he witnesseth) she doth not onely equallize, but farre excell. *Many daughters have done vertuously, but thou excellest them all.*

The maine lesson which the Spirit of God intendeth to teach us in this context, and especially in these words, is this, *That such as doe vertuously, may and should bee praised:* yea, the more vertuously any doe, the more praise and commendation is due to them. This good woman described in this chapter, is (as you see) not onely positively, but superlatively praised.

For the explication of this point, nothing needs opening, save what is meant by doing vertuously.

Explication.

The vertuous Daughter.

what it is to doe
vertuouſly.

(a) Πρώτον μὲν
ἐν αἰδέσει, ἔπειτα
ἐν σεβασμῷ
καὶ φόβῳ τοῦ
θεοῦ καὶ τοῦ
ἄνθρωπου, καὶ
ἐν σωφροσύνῃ
καὶ ἐν ἀνδρείᾳ.
Aristot. eth.
lib. 2. cap. 4.
(b) οὐκ ἀνὰ νόστον
ἀλλ' ἐν ἡρώσει.
lib. 2. cap. 6.

Morall Philosophers define vertue thus. It is (say they) an habit of the mind, acquired and confirmed by custome, use and practise, enabling a man to rule his appetite, and to discharge the duties of his calling in a laudable manner.

In fewer words thus; It is an elective habit, inclining the will to well-doing.

Now to wel-doing, they teach, (a) foure things to be requisite.

1 That the thing or subject matter of the action, be in it selfe lawfull and good; even such as is approved and warranted by the judgement of wise men: for this they make the rule of vertue. (b)

2 That the agent both know and purpose the doing of it: for he that doth a good action ignorantly or rashly, cannot be said to doe well, seeing science and counsell are the foundation of every good worke: for as to him that knoweth to doe good, and doth it not, to him it is sinne: so to him that doth good, and knoweth it not, or purposeth it not, it is sinne also.

3 That his end be right: for hee that doth a good worke for some by-respect, and not out of love to goodnesse, and for it owne sake, he may do something which may be materially good, but it is, at the best, far from being well done.

4 That he continue and hold out unto the end in his purpose and endeavour of doing well: for perseverance is the complement and crowne of vertue.

Divinity defines it thus. It is a gift of Gods Spirit, and a part of regeneration. whereby a man is made apt and able to deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world. And to doe thus, is to doe vertuouſly.

Confirmation 1.

For confirmation of this truth, first I will give you some examples of vertuous women, both out of the old and new Testament, who are commended by the holy

The vertuous Daughter.

3

holy Ghost for doing vertuously.

Iael the wife of *Heber* the Kenite, is much commended by the Prophetesse for her courage in killing *Sisera*.

Judg. 5. 24, 25, 26.

Abigail, the wife of *Nabal* the Carmelite, is praised for her discretion, and is said to be a woman of good understanding: and *David* blesteth her and her advise, whereby she preserved her whole family from ruine.

1 Sam. 25.

The vertues of *Ruth*, *Naomies* daughter in law, were generally taken notice of, and she therefore honoured of all the people.

Ruth 3. 11.

The holy women in old time are commended for trusting in God, adorning themselves modestly, and for subjection to their husbands.

1 Pet. 3. 5.

Our Saviour doth largely commend the sinfull penitent woman in the seventh of Saint *Lukes* Gospell, and in the next Chapter, *Mary Magdalen*, *Ioanna* and *Susanna*, are noted and commended for their liberality toward Christ: They ministred to him of their owne substance.

Luke 7. 44, 45, 46, 47.
Chap. 8. 3.

And what shall I say more? for the time would faile me to tell of *Rebekah*, *Deborah*, *Hannah*, *Lidia*, *Priscilla*, *Dorcas*, *Tryphena*, and *Tryphosa*; and above all, the blessed Virgin *Mary*, our Lords Mother.

The like instances may be given of men also: as of *Hananiah*, of whom it is said, That he feared God above many.

Neb. 7. 2.

And of *Iosiah* it is recorded, That like unto him, there was no King before him, neither arose there after him, any like unto him.

2 King. 23. 25.

Of *Iob*, God himselfe speakes thus to Satan. Hast thou considered my servant *Iob*, how there is none like him in all the earth?

Iob 1. 8.

The second prooffe of the point is from Gods Promises: he hath engaged himselfe that such as live vertuously shall be praised; see the verse before my Text. Her children rise up, and call her blessed, her husband also and

2 Corin.

Prov. 31. 28.

303

Prov. 11. 6.

107.

Psal. 111. 6.

3 Confirm.

Prov. 31. 31.

Rom. 13. 7.

ὁ μὲν ἑπαι-
 τῶς ἀρετῆς.
 & lib. 4. cap. 3.
 τῆς ἀρετῆς ἀθλοῦ
 ἡ τιμὴ, καὶ σπο-
 ρεύεται τοῖς
 ἀγαθοῖς, &c.
 Thus Dñs, laus
 venit bonis viris
 tribuenda est.
 Recte facit lau-
 dare bonum
 (B.)

Phil. 4. 8.

Math. 26. 13.

4 Confir.

and he shall praise her: and the verse after my text. *A woman that feareth the Lord, she shall be praised.*

So also he saith elsewhere, *A gracious woman retaineth honour:* and againe, *The Memory of the just is blessed:* and the Prophet *David* likewise saith, *The righteous shall be had in everlasting remembrance.*

Thirdly, God hath given commandement to commend and praise those that live vertuously. *Give her of the fruit of her hands, and let her works praise her in the gates,* (saith the holy Ghost in the last verse of this Chapter) that is, praise her for her workes publikely.

See a generall command given by *Paul*, *Render to all their dues, tribute to whom tribute, honour to whom honour.*

Now that honour is the due reward of vertue,

First, heathen men saw and taught. *Aristotle* in the second booke of his *Ethickes*, teacheth, that praise is due to vertue. Hee saith also elsewhere, that though a wise man should not desire praise, yet praise ought to be given to them that live according to the rules of vertue. Againe, another saith, Incense is due to the gods, and so is praise to good men: yea, they esteemed this a point of honesty. It is an honest thing (saith one of them) to commend wel-doing: now honesty standeth (you know) in giving every man his owne. But to let heathens passe.

Secondly, the holy Ghost hath tyed praise to vertue. The Apostle *Paul* saith, *If there be any vertue, if there be any praise:* implying, that where there is vertue, there must be also praise. I will conclude this prooffe with that notable place in the 26. of *Matthew*, where *Christ* gives command, that *wheresoever the Gospell should be preached, there should also that, that the woman had done to him, be told for a memoriall of her.*

Fourthly & lastly, there is good use of praising those that do vertuously, much profit may redound hereby.

First.

The vertuous Daughter.

5

First, to the praisers themselves. One saith, To praise the good, profiteth not the praised, but the praisers: for who will not be moved to labour for that good in themselves, which they commend in others?

*Bonum laudare
non laudato, sed
laudantibus pro-
dest. Aug.*

Secondly, to such as heare them praised: for they by this meanes will be stirred up.

1 To thanksgiving to God, for giving such grace unto men. *We give thanks* (saith Saint Paul) *to God, and the Father of our Lord and Saviour Iesus Christ, since we heard of your faith in Christ Iesus, and of the love which ye have to all the Saints.* And this effect we finde also of the liberality of the Corinthians; *For the administration of the service of theirs not only supplied the want of the Saints, but was abundant also by many thanksgivings to God: whiles by the experiment of that ministration, others glorified God for their professed subjection to the Gospel of Christ, &c.* Thus praise comes to be referred to the Author of all things praise-worthy.

Colos. 1.3.4.

2 Cor. 9.12, 13.

*Ad ipsum landa-
bilium uniuerso-
rum largiorem.*

2 To imitate what they heare praised: your zeale, (saith Saint Paul to the Corinthians) hath provoked very many: for as fire when it is raked into, sends forth greater heate, and light to them that sit about it: and as precious oyntment, if it be stirred or poured forth, doth cast a sweeter smell to all those that are neere it: even so the praises of vertuous and godly persons, being mentioned, will yeeld no small edification to those that heare them.

2 Cor. 9.2.

Before I come to application, I will briefly answer this question: namely,

Whether ought we rather to praise the living, or the dead for well doing?

Quest.

Ans. Wee have Christs example for both, and therefore both are undoubtedly lawfull, *Matth. 8. 10.* we finde him praising the living. *I have not found* (saith he, speaking of the Centurion, *so great faith, no not in Israel, Iohn 5. 35.* hee giveth an illustrious encomium

Ans.

Matth. 8. 10.

Ioh. 5. 35.

*Nec laudantem
adulatio movet,
nec laudatum
elatio tentat, in
nat. S. Euseb.
Lauda navigan-
tis felicitatem,
sed cum perve-
neris ad portum;
lauda ducis vir-
tutem, sed cum
perductus est ad
triumphum, id.
ibid.*

1 Inference.

Ioh. 13. 17.

Luke 11. 28.

James 1. 25.

2 Inference.

(a) Ἄνδρες τῶν
ᾠδῶν, μέχρ' ἵνα
ἐν λέγειν.

Epictetus.

(b) Οἱ πολλοί,
πάντα μὲν ἐν
ᾠδῇ ἔχουσιν· ἐπὶ
δὲ τὸν λόγον
καταφύγουσιν,
οἵ τε φιλοσο-

of the dead: for speaking there of *Iohn*, whom *Herod* had beheaded, he saith, *Hee was a burning and a shining light.*

But of the two it is safer, and lesse subject to exception and danger, to praise the dead, and more profitable for two reasons, (*Ambrose* gives them) because then (saith he) flattery will not move the praiser, nor vaine-glory tempt the praised. Therefore *Ecclesiasticus* adviseth us to judge none blessed before their death. Wee may best commend the Saylers happinesse, when hee is arrived at the haven; and the Souldiers valour when he hath wonne the field.

This doctrine is pregnant, of profitable uses. It may serve by way of inference to informe our judgements.

1 That it is not sufficient to have the theory or knowledge of vertue onely, but practice must be added to speculation. It is not vertue to know good and evill, but to doe good, and eschew evill. Our Saviour saith, *If ye know these things, happy are ye if ye doe them.* Again he saith, *Blessed are they that heare the word of God and keepe it:* implying, that the knowledge of Gods word, and bare understanding of the mysteries of salvation, maketh no man happy: but *who so looketh into the perfect law of liberty, and continueth therein, hee being not a forgetfull hearer, but a doer of the works, this man shall be blessed in his deed.* Reade *Math. 7. 24.* to the end.

2 That it is not enough to speake well, but wee must also doe well. The Scribes and Pharises have this brand of hypocrisie set upon them by our Saviour Christ. (a) *They say and doe not, Matth. 23. 3.* (b) Too many in our dayes are like those Scribes and Pharises; for though their tongues be steeped in religion, yet their lives are stained with foule abominations, to the great scandall of their glorious profession. Let not these men thinke that God is any whit at all pleased to heare them

The vertuous Daughter.

7.

them speake piously of him, and his kingdome, and the righteousness thereof, while they refuse to admit his kingdome into their hearts, & to expresse the power of it in their lives. Nay, he is greatly herewith offended, (c) *What hast thou (saith he) to doe, to take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee, and livest unjustly and unchastly?* The Israelites spake well to Moses by Gods owne testimony. They have well said in all that they have spoken, but he wisheth, Oh that there were such an heart in them, that they would feare me and keepe my Commandments. They proved afterward such as Paul speakes of, who professed they knew God, but in their workes they denied him, being abominable, disobedient, and to every good worke reprobate.

3 That we must not content our selves to doe vertuous and religious workes, but we must have a care that we doe them in a vertuous and religious manner.

First therefore they must proceed from a good root and fountaine, even a principle of regeneration within. *A corrupt tree cannot bring forth good fruit. And to them that are defiled and unbelieving, is nothing pure, but their best workes are defiled in Gods eyes.*

Secondly, they must be done in obedience to Gods command. Respect to his will must be the ground and motive of our working.

Thirdly, Gods glory must be our utmost end. *Whatsoever we doe, we must doe all to his glory. If any man speake, let him speake as the Oracles of God; if any man minister, let him doe it as of the ability which God hath given him, that God in all things may be glorified.*

Fourthly, we must be abundant alwaies in good workes, unwearied in wel-doing. And finally, when we have done all that we can, we must say, we are *unprofitable servants*, we have done but that which was our duty to doe.

οὐκ ἔστιν, ὅτι οὐκ
ἔστιν αὐτοῦ ποιοῦν
οἱ, ὅμοιόν τι
ποιῶντες τοῖς
κατασκευαῖς, οἱ
τῶν λατρῶν ἀκού-
ουσι μὲν ἐπιμα-
λῶς, ποιοῦσι δὲ
ὡς οὐκ ἔστιν ὁ
πατριάρχης, &c.
Ar. Eth. lib. 2.

cap. 4.
(c) Ἀνθρώποι πρὸς
βέλλους ποιοῦντες
εἰ καὶ ἀδελφῶν
τὸ ἀγαθόν. ἀν-
τὶς εἰς τὸ οἶκόν
αὐτῶν βάλλουσιν
ἀπώλειτο, ἢ ὡς
σαπῶν, ἢ ὡς
ὅτις γίνεται αἶμα,
ἢ τὶ τέρας γίνε-
ται. Agell. lib.
17 cap. 19.
Dent. 5. 28, 29.
Tit. 1. 16.
3 Inference.
Matth. 7. 18.
Tit. 1. 15.

1 Cor. 10. 31.
1 Pet. 4. 11.

4 Inference.

1 Cor 14. 12.

Eph. 5. 15.

1 Tim. 5. 22.

Mat. 5. 47.

Mat. 5. 48.

5 Inference.

1 Cor. 11. 22.

Prov. 28. 4.

Prov. 5. 20.

Prov. 10. 7.

fruges consume
nati.

4 That we ought not to content our selves with an ordinary measure of graces and vertue, but we must seek to excell others, like this woman in my Text, who excelled all other daughters that did vertuously. It is the Apostles injunction. *Seeke that ye may excell.* And againe, *See that ye walke exactly or precisely,* not as the ordinaſort of Professors walke. Our Saviour saith, *That if ye salute your brethren onely, what doe you more than others?* implying, that wee must exceed others in weldoing, setting God himselfe before us as our patterne: *Be ye perfect, even as your Father which is in heaven is perfect.*

5 That we ought not to praise, but rather to reprove and condemne vicious persons. The Apostle speaking of some disorders among the Corinthians, saith thus, *Shall I praise you in this? I praise you not.* As who should say, I have no warrant to commend such as walke disorderly. Salomen saith, *That they that forsake the law, praise the wicked;* branding them with a marke of Apostasie from Gods law, that speake well of evill men.

Against these the Prophet pronounceth a woe. *Woe* (saith he) *to them that call good evil, and evil good.* These doe what in them lyeth, to make Gods commination of none effect, For he hath threatned, that *the name of the wicked shall rot and stinke.* Let not therefore ungodly ones, who have neither the habit nor the exercise of any grace or vertue in them, whose soules serve for no other use, then the soules of swine; to keepe their bodies from putrifying (as if they were borne for no other end than to consume Gods good creatures) expect any praise either in life or death, except it bee from flatterers: for as to them who continue patiently in weldoing, shall be glory and honour: so to them who obey not the truth, but obey unrighteousnesse, shall be shame and confusion of face, both here and hereafter.

The vertuous Daughter:

91

Read *Ierem. 23. 17. 18. 19.*

Iob expostulates thus with his friends, *Will you speake wickedly for God, and talke deceitfully for him? If wee may not speake falsely to glorifie God, much lesse may we to glorifie men. Thus should we iustifie the wicked, and so make our selves abhomination unto God. Nay, 'tis dangerous for men to affect and receive praise and glory, when they deserve it not. Read Acts 12.*

Iob 13. 7.

22. 23.

6 That such as unfainedly desire and endeavour to doe vertuously, shall not faile to have praise both of God and men.

6 Inference.

First of God, who hath promised, that although the credit of his servants may for a season be covered with a cloud of reproach, (as *Ioseph* was) yet hee will bring forth their righteousness as the light, and their judgement as the noone day. The Apostle *Paul* saith, hee that is a Jew inwardly, (that is really religious, who hath the inward power of godlinesse, as well as the outward forme) shall have praise of God. And this indeed is the true praise. For not he that commendeth himselfe (saith Saint *Paul*) is approved, but whom the Lord commendeth.

Rom. 2. 29.

2 Cor. 10. 18.

Secondly, of men. Men will praise thee (saith the Psalmist) when thou doest well to thy selfe. Now a man then doth good to himselfe when he doth vertuously.

Psal 49. 18.

And not onely the common sort of men, but also Magistrates and men in high place will commend and encourage us. The Apostle *Paul* saith, that Rulers are not a terror to good workes, but to evill: wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise for the same.

Rom. 13. 8.

B 3

To

I will not therefore put on this religion which

The vertuous Daughter.

To come to the occasion in hand, (for I must wave all other generall uses for want of time) by this that hath been said, it may appeare, that I have warrant sufficient, signed with Gods owne hand, to speake in the praise and commendation of this yong Gentlewoman, whose funerall rites we now celebrate; forasmuch as she hath deserved praise, having not onely done vertuously, but excelled all others of her sexe and age (take them both together) that I ever heard or knew of: for when she dyed, she was little more then *twelve yeares of age.*

And besides all that hath beene spoken for the lawfulnessse and conveniencie of this practise of praising the dead, I have for my patterne and precedent herein, not onely many late divines, who have in those funerall Sermons which they preached at the burials of godly persons, beene exceeding large in their commendations, and were never yet excepted against for flattery; but also many antient Fathers, who not onely in their consolatory Letters written to them which lost their friends, have inserted large praises of them: but also in their Sermons at their funerals have done the like. Among others, *Ierome* is most noted, who although he call flatterers, *(sparkles of the devill)*, yet none ever more exceeded in the commendation of any, then he of that vertuous and godly Matron *Paula*, both in his Sermon which he preached at her buriall in *Bethlehem*, in a very great assembly of sundry nations, and also in his Epistle written *ad Eustochium*, which hee entitleth, *the Epitaph of Paula.*

True it is (as they teach in Schooles) that to praise a man for that which is not praise worthy, or more then is meet, or not for a right end, is sinfull and cannot be justified: but with due cautions to commend, cannot be justly censured.

I will not therefore put on that resolution which

Cicero

*Scintilla
Diaboli.*

*Aquin. 2. 2a.
qu. 132.*

The vertuous Daughter:

H

Cicero once did; I will not, said he, be a praiser, lest I should seeme a flatterer; for so I should not onely wrong the dead, (in robbing her of her due honour, although she being received into the society of Saints in heaven, needeth not our praises, more than our prayers,) but I should also deale perfidiously both with God and you.

Nolo esse laudator, ne videar adulator.

First, with God, in hiding a glorious candle under a bushell which he lighted for others to see and worke by; and whose command to his Apostles I have just cause in this case to apply to my selfe. *What I tell you in darknesse, that speake ye in light, and what ye heare in the eare, that preach upon the houses.*

Matb. 5. 15.

Matb. 10. 27.

Secondly, with you, in keeping from you that precious treasure which may haply enrich you for ever. One compares the words of Saints to pure silver; the more you have of them, the wealthier you are. Our Saviour calls them *pearles*: and *Salomon* sayes they are like *apples of gold in pictures of silver.*

Matb. 7. 6.
Prov. 25. 11.

Sure I am, all that heard this child speake oft in her health, but especially the day before, and that day shee died, (as the sunne shines most gloriously at his setting) did wonder at her gracious words, and might well say, never child spake like this child: so that we who heard her utter such divine sayings, so roundly, and in such an emphaticall manner, were forced to cry out; *Doubtlesse we have heard strange things to day.* Neither can it be doubted, but that the promise which Christ made to his Apostles, was in a degree made good unto her, *It shall be given you what ye shall speake: for it is not you that speake, but the holy Ghost.*

Marke 13. 11.

You know our Saviours saying to the Pharises: teaching us thereby to judge of the heart by the mouth, if the life give not the tongue the lie. *Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart, bringeth forth good things*

Mat. 12. 34, 35.

The vertuous Daughter.

things. The good things which this deare Handmaid of the Lord brought out of the treasure of her heart, argued it to be truly good.

2 Pet. 1. 5, 6, 7.

The chaine of Christian graces spoken of by *Peter*, did adorne and beautifie her sweet spirit: neither was any one linke of that golden chaine wanting in her, as might easily be evinced by demonstrative evidences. But my purpose is onely to instance in three of those graces: whereof when ye have heard undoubted proof, ye may then doe like him, who by the length and bignesse of *Hercules* his foot, gathered the proportion of his whole body.

Agellins. l. 1. c. 1.

The graces or vertues I shall instance in, are *knowledge*, *piety*, and *patience*: they are the Cardinall graces on which all others hang and turne, and these were very evidently discernable in her, even to such as had but halfe an eye.

2 Tim. 3. 7.

And first to give some evidences of her *knowledge*, the Apostle taxeth certaine women in his time, who were *alwaies learning*, and never able to come to the knowledge of the truth, whom hee therefore calleth *filly women*. She was none of those women, but might truly say with *David*; *I have more understanding than all my teachers, I understand more then the Ancients*. And the truth of this appeareth by the confession of her best teachers, that they never received so much edification by any of her yeeres, as by her words: as also of the Doctour that was with her, who professed that hee never heard any child speake with more judgement in all his life.

Psal. 119. 99,
100.

She did indeed desire to be instructed by me, her words were these. *I pray you tell mee what course I shall take to live this short time that I have to live, as I ought?* Deare soule, I needed to receive instruction of thee. God saw my need, and therefore sent me seasonably unto thee: and I have learned of thee, better then

The vertuous Daughter.

13

then ever I did before, both how to live, and dye happily.

The Apostle exhorts us to *be children in malice; not so in understanding.* But oh that we were all like this childe in understanding! For such was her knowledge, farre beyond her yeares, not confused, but distinct: not swelling, but humbling; not like the light of the Moon, but of the Sunne, a savorie affecting and heating knowledge: it warmed her owne heart, and ours also.

1 Cor. 14. 20.

Take one prooffe of her knowledge in religion, long before her sicknesse. When the Nurses child in the house was drowned, and the Mother mourned sore for it, she gave her this grave counsell: *Seeing Gods will is done in taking away your childe, take heed of offending God by murmuring. Doe we not daily pray that Gods will may be done? and therefore when it is done, we should bee content.*

Heare also some passages in her sicknesse, which prove that she was indeed indued with sound knowledge and judgement.

Being asked occasionally whether Christ would heale her of her sicknesse, seeing he never refused to heale any; She answered, *I beleve that hee can doe it, but I cannot beleve that he will heale the sicknesse of my body, but by death.*

Againe, being asked whether she thought God afflicted her in anger, or in love; She answered, *Truely I cannot tell, but I know he hath cause to doe it in anger.*

Againe, telling us how Satan had long tempted her to doubt of her salvation, *She said, her hope was that she did belong to God, because Satan was so busie with her.*

The second grace or vertue that evidenced it selfe in her, and wherein we should all labour to imitate her, was piety or godlinesse, which hath the promise of this life, and that which is to come. And it consists of three

1 Tim. 4. 8.

C

parts,

Luke 9.23.
Luke 14.26.

parts, or there are three graces required to make one truly pious: viz. 1 Selfe-denyall. 2 Sanctification. 3 Devotion.

1 Selfe-denyall, the necessity whereof appears by these speeches of our Saviour: *If any man will come after me, let him deny himselfe; and againe, if any man come to me, and hate not his Father and Mother, and wife and Children, and brethren and Sisters; yea, and his owne life also, he cannot be my disciple.*

That this grace was not onely in truth, but in a great measure in her, will appeare, if we consider five sorts of things wherein she had denyed her selfe.

1 All earthly profits and contentments. It was my first question to her; are you willing to leave the world? her answer was, *yea truly, for I see nothing in this world that should move me to desire to live.*

2 Bodily ease and freedome from paine: for being almost tyred with a lingring sicknesse, and this question put to her; Whether had you rather continue in this misery still, or commit a sinne to be released of it? Shee answered cheerefully, *I had rather continue thus sicke as I am then commit any sinne to be well.*

3 Her Parents: for being asked whether shee were willing to leave her Parents, and goe to Christ, She answered, *I love my Father and my Mother dearly, but I love them lower then Christ.*

4 Her owne merits and righteousnesse: for when I demanded of her what ground of hope she had to goe to heaven, her answer was, *My hope is in the death and resurrection of Iesus Christ.* But have you nothing in your selfe, said I, to take comfort in? *No truly, said shee, I finde no good at all in my selfe, but a great deal of evill.*

5 Her life. She never smiled buttwise in her sicknesse, (that I took notice of) and both those smiles were at the mention of her death. Once when I told her, that

that death would cure her of al her infirmities: *oh I, said she, and smiled, and my desire is to dye, which is farre better than to live.* Again, I asked her, whether had you rather (if you might have your choise) recover, and be matched to the greatest Noble man in the world, or dye and be matched with Christ? *she smiled againe, and said, I had rather dye, for there is no difference betweene them; you meane, no comparison,* said I: *yea,* said she, *There is no comparison betweene the greatest Lord, and Jesus Christ; I meaned there is great difference.*

The second part or branch of piety, is Sanctification or regeneration, which is nothing else, but a stamping of the Image of God upon the soule, and the writing of his law in the heart; a partaking of the divine nature: a spirituall principle or divine instinct, inclining the soule upward unto God.

2 Pet. 1. 4

That she was partaker of this new birth, and had an heart throughly sanctified, will appeare by two things.

1 She was throughly humbled for her sinnes: for *She complained that she had forsaken God, and broken that covenant which she made with him in Baptisme, and therefore deserved no comfort thence.*

She feared that though she mourned for sinne, yet God would not accept it, because she was not grieved enough.

She said, moreover, that she was weary and laden with sinne, more than with sicknesse.

Finally, being exhorted to call to minde for her comfort, the promises of the Gospell, she answered with griefe, and iterated it; *Truely I have beene much too blame in neglecting to read the Scriptures.*

These and many more signes she had of a soule savingly humbled for her sins.

2 There appeared divers expressions of divine and gracious impressions in her, which were infallible characters of sanctification: as namely,

1 Poverty of spirit: she complained of her want of grace, saying; *she had very little grace, or rather none at all in her.*

2 Her hungering and thirsting after grace: *Oh, I would give, said she, any thing for grace.*

3 Her hatred of sinne, and love of Christ, evidenced in some former answers.

4 Her humility mixt with faith; for hearing me say, that her heavenly husband had prepared a place in heaven for her, whither she was hasting; *Oh, said she, Let me have the lowest place there, and I shall thinke my selfe happy.*

Psal. 84. 10.

Act. 10. 3.

1 Pet. 3. 15.

The third thing requisite to make one godly, is Devotion. It is said of *Cornelius*, that he was a devout man, and so it may be said truely of this childe, that she was a devout childe: for shee held in her judgement, and professed with her mouth, the true religion of God; which gives all to Gods free grace, and leaves man none occasion of boasting in himself. You heard before how freely she renounced all worth in herselfe, and sought for all her comfort out of her selfe, onely in Iesus Christ.

Againe, she made conscience of the duties of religion, was fearefull of an oath: *strict* in sanctifying the Lords day. She was frequent in reading the Scriptures, and desirous to heare them read, when she could not reade herselfe, (because of the sorenesse of her eyes) and yet she thought her selfe too blame, because she read no more (as ye heard even now.) She would presse nigh, and harken diligently when any good conference was in hand where she was. She was frequent in prayer, and fervent: and when it was painefull for her to speake, she would aske, *may I not pray in spirit?* and answer being made that she might, she did accordingly. She would also praise God for his mercies to her: and in particular for the spirituall comforts which he was pleased

The vertuous Daughter:

17

pleated to afford unto her. And thus shee held on till death deprived her of ability.

The third and last grace wherein she excelled (I had almost said all other daughters) was Patience: and whether this grace had not its perfect worke in her, I leave you to judge, when you have heard these foure evidences.

1 She was sensible of Gods correcting hand, and affected with the smart of his rod, as appeared by this speech, *I am almost even tyred with my sicknesse, but my hope is, I am going to a better place; as for this world, it is full of misery.*

Job 1.2.
Ier. 5.3.

2 She was silent and free from murmuring and forwardnesse. I heard them about her say, that notwithstanding the long continuance of her sicknesse, and the paine she suffered by purging and letting blood, yet she was never seene to open her mouth in discontent, nor to be angry or pettish with any that were about her.

Levit. 3.10.
Iob 9.12,40,41.
5.

3 She did justifie God, and cleare him in his dealing with her: for being asked, Doe you not thinke God deales very hardly and severely with you in afflicting you so sorely? *No truly doe I not, said she, but I thinke he deales with me very well, because I have bene so wretched a sinner.*

Psal. 119.75.
Lam. 1.12,18.
Ezr. 9.13.
Mich. 7.9.

4 She did submit willingly and obediently to Gods will and pleasure, as appeares by these words of hers: *I am very willing, said she, either to live or dye; for if I live, I hope I shall live a more godly life, and commit lesse sinne; if I dye, I shall be freed from all sinne and misery, whereof this world is very full: And so she chose and had the better part. And God was pleased to give her full*

Levit. 26.41.
2 Sam. 15.26.

The vertuous Daughter.

assurance before her death: for bearing mention of the happinesse of heaven, she spake thus. I know that I shall very shortly see and enjoy it: which she did.

Sic mihi contingat vivere, sequemori.

I thought it my duty to mention these vertues and graces of this sweet childe of God, my Text calling up-on me so to doe.

Verse 30.

As for her birth, and favour, and beauty, and riches, (the holy Ghost telling us they are *deceitfull and vaine*) I thought them not worthy so much as of mention.

Let that which hath beene said in her commendation, first, cause us all (especially those who are of more yeares, and farre longer standing in the Schoole of Christianity) to blush and be ashamed and confounded in our selves, that we should be thus outstript in knowledge, selfe-denyall, sanctification, devotion, and patience by such a babe in Christ, such a childe in yeares.

Matth. 18. 2, 3.

2 Let it stirre us up and provoke us to imitation: we reade that our Saviour tooke a childe, and set him in the midst of his Disciples, and said unto them: *Except ye be converted, and become as little children, ye shall not enter into the kingdome of heaven.*

I have after our Saviours example set a childe in the midst of you, and doe assure you, that except ye become like it in those graces and vertues formerly mentioned, ye shall in no wise be saved: yea, this childe shall rise up in judgement against you at the last day, and so shall all her gracious speeches, which I have uttered from her mouth.

The vertuous Daughter.

19

I will shut up all with a few words of exhortation, unto the worthy Parents of this vertuous childe.

Foure things I have (right Worshipfull) to exhort you unto.

1 To search and try your wayes: This we are to doe in what affliction soever we are. *Wherefore (saith the Church) doth the living man complaine, a man for the punishment of his finnes? Let us search and try our wayes, and turne againe to the Lord, Desire of God, as Iob did, to shew you wherefore he contended with you.*

1.
Lam. 3. 39, 40.

Iob 10. 2.

It may be the sinne was over-loving of your childe; for that is an ordinary fault even in the best Parents: we see it in *David*, how exceedingly did hee love a naughty sonne, as appeareth by his excessive griefe at his death? *And the king was much moved, and went up to the Chamber over the gate and wept: and as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalom, would God I had dyed for thee; O Absalom, my sonne, my sonne.* It may be you had a male love to your childe, and offered a female to the Lord.

2 Sam. 18. 33.

2 To be thankfull to Almighty God Saint *Paul* exhorts us, in all things to give thanks, and to make our requests knowne unto God by prayer and supplication with thanksgiving. *Iob*s example is most worthy of your imitation, who at the losse of his Cattell, Servants, and Children, said, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

2.
1 Thes. 5. 18.
Phil. 4. 6.
Iob 1. 25.

More especially let me exhort you to thanksgiving to God for these three mercies.

1 For

The vertuous Daughter.

Μαγδαλενῆ ὁδῖν
ὁδῖν εὐτακτοῦ
τῆς δεινῆς.
Rom. 7. 4.

Philip. 3. 21.

Math. 13. 43.

2 For making you instruments of bringing forth such a child as hath beene described. I may say to you, as Saint Paul in another case did to the Romans, *You have brought forth fruit unto God.*

2 For arming you with such courage and patience in bearing so great a losse so quietly and obediently, and that you are come to see her committed to the ground, with as much cheerefulnesse, as the Husbandman sees his precious seede cast into the earth, and covered with clods: which he values at as high a rate, as that which he reserves at home: as knowing that though her body lye a while in the grave, yet it shall shortly rise a glorious body, as the Apostle teacheth, *Phil. 3. 21. Who shall change our vile body, that it may be fashioned like his glorious body: and shall shine forth as the Sunne, in the kingdome of her Father.*

3 For giving you such cause of patience, and ground of comfort.

1 In that he hath removed that thing from you, which might have stollen your hearts from him.

2 In that he gave you such assured evidences of grace in her, before her death; and her assurance of salvation.

3 In taking her away so sweetly, without the least paine or struggling.

4 In infusing such comforts into your soules, even in the time of her dissolution, that you more rejoyced for her gaine, then sorrowed for your owne losse.

3 To draw nearer unto God, and to have more fellowship with him in his ordinances: and you shall finde

The vertuous Daughter.

21

finde the comfort of your childe in God, who will be better to you then ten daughters: yea, he will recompence your losses to you, if not in the same, yet in some other kinde, as he shall see it best for his owne glory, and your comfort.

1 Sam. 1. 18.

4 To bury all your sorrow for her, in the grave with her, and let it rise no more: Put on *Dauids* resolution. *While the childe was yet alive, I fasted and wept, for I said, who can tell whether God will be gracious unto me, that the child may live? But now he is dead, wherefore should I fast? can I bring him backe againe? Goe hence with as much comfort, as if you had matched her to the greatest prince on earth. Doe as the wise man counselleth, Goe thy way, eate thy bread with joy, and drinke thy wine with a merry heart, for God accepteth thy works. Let thy garments alwaies be white, and let thy head lacke no oyle.*

4.

2 Sam. 12. 22,
23.

Eccles. 9. 7, 8.

You rejoyced on the day of her birth: why then rejoyce now; for the day of death is the soules birth-day. And the Preacher telleth us (speaking onely of such as she was) *That the day of their death is better then the day of their birth.*

Eccles. 7. 1.

I will conclude all with that advise of *Nehemiah*: *Goe your way, mourne not, neither be sorry: for the joy of the Lord is your strength.*

Nehem. 8. 10.

D

FINIS.

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION
500 N. 5TH ST. NEW YORK 17, N.Y.

Yours truly,
J. Edgar Hoover
Director

Enclosed for the Library of Congress
is a copy of the report of the
Committee on the Administration of Justice
for the year 1947.

I will conclude all with the initials of J. Edgar Hoover
J. Edgar Hoover

FINIS



Her Epitaph by the Author.

BIrth, breeding, beauty, grace, & carriage sweet
In thee deare Saint, did all together meet:
The Sunne ne're saw a lovelier face than thine,
Nor heaven receiv'd a spirit more divine.
Thrice happy Parents such a childe to breed,
Begot againe of Gods immortall seed.
Cease sorrowing then, sith Saints and Angels sing
To see her match'd with an eternall King.

